

RESEARCH PAPER

Clash of Civilisation

Theory and Philosophy

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Theory and Philosophy, Clash of Civilisation

Episteme

International Relations is clearly not a subject in the ordinary sense of the word, it does not provide a single coherent body of teaching material, it is not single subject but a bundle of subjects, law, history, economics, political science and geography¹.

The quest of human to know themselves is as old as the history of mankind itself, even the creation of earth is by itself a classic research model created by the god, in which he took six days to create the earth, and rested on seventh day. God created light, water, plants, day and night, sun and moon, animals, in short god created a research model. From the research model clay, god created Adam {man} and from his ribs created Eve {woman}, both were placed inside the garden of Eden, with a restriction that Adam can do anything less eating from one specific tree. Both were naked yet not ashamed of each other, god also highlighted that in future man will be more attached to his wife rather than to his parents. Eve was instigated by the snake in disobeying the commandment of god, 'this fruit will give you wisdom' in turn Eve persuaded Adam to eat the forbidden fruit, which Adam despite the instructions did and later as a result realised that he is naked and as such wrapped himself with figs leaves. God came to know about this violation of his instructions and resultantly both were thrown out of heavenⁱ.

Adam and Eve later conceived children named Cain and Abel, whereas Abel was looking after the sheep, Abel started ploughing fields, both later presented the products of their to god, who accepted the gifts of Abel but refused Kane's; in frustration and depression Kane, killed his brother. In retaliation god expelled Kane from the place, and with this our history of mankind starts.

From present sociology perspective, the point of interest is why Adam listened to the reasoning of Eve when he had been categorically forbidden by the god to abstain from the specific fruit. Why god, forbidden the fruit in first instance is another point of interest, killing of Abel by the Cain was instigated by the refusal of god to accept the gifts of Cain whereas god accepted the gifts of Abel, thus killing and murder of Abel had the causal element in the very refusal of god himself. Sociologyⁱⁱ deals with the humans and social research is the interaction between the ideas and evidence. In the aforementioned gospel, there is no evidence which can prove the narrative yet half of present day world population believes on itⁱⁱⁱ. Thus sociology deals with such abstract ideas and the attempts to bring the evidence to proof what is written or communicated is true. Interaction the core datum of sociology is the tangible influence which one party exerts over the other^{iv}.

Till 400 BC; the children of god known as the Israelis or Jews had a history of their own, where they multiplied and wandered around their birth place in the form of tribes. Greek city states emerged in the period and it was here that the basic structures and foundations of social research were laid first by Aristotle^v. Aristotle and his Lyceum gave birth to Logic, to arithmetic, philosophy and language.

¹ Palmer N.D., H.C. Perkins *International Affairs, The World community in Transition*, second edition, London, Steven, 1957, p-xii.

Theory and philosophy ontologically are overlapping , both are ancient words dating back to Greece 400 BC, theory^{vi} literally meant a plot of a novel, it also had a different connotation when Aristotle writes ‘ I theorise’ , where as it stands for a well thought ‘ idea’ and this leads to philosophy, as idea is expressed philosophically as the same as theory but only it is taken as something which has no precedence whereas theory is based upon an event which has taken place .:^[14]

*As we go to the Olympian festival for the sake of the spectacle (θεῶς), even if nothing more should come of it – for the **theoria (θεωρία)** itself is more precious than money; and just as we go to **theorize (θεωροῦμεν)** at the festival of Dionysus not so that we will gain anything from the actors (indeed we pay to see them) ... so too the theoria (θεωρία) of the universe must be honoured above all things that are considered to be useful. For surely we would not go to such trouble to see men imitating women and slaves, or athletes fighting and running, and not consider it right to theorize without payment (θεωρεῖν ἀμισθί) the nature and truth of reality.*

Thus Theoria is the contemplation of the idea which may come by observation or by being mere spectator, in modern day Cricket which is played in one quarter of the world population is a classic sport, it is played for well over five days in natural environments over an open field by no less than twenty two odd men, wearing the similar attire and rules well defined , since 1876 . Aim of the both rival team is to win, and it is this action of men with different thoughts which provides ideal setting for ‘Theoria’ as why so far in last hundred years no man has been able hit the wicket with every ball he bowls and this Theorising leads to Prax, which is Practical. Thus for Aristotle it was contemplation. Philosophy *philosophia*, literally "love of wisdom"^{vii} and over a period of time it has been ontologically changed into speculation where as epistemologically it remains the same, the quest for knowledge.

The main occupation of the man which distinguish him from a brute is this reasoning as , how all this happen, Greeks have no reference to the Judea in their philosophy, the had their own creation narrative revolving around gods of love, hate, war. Gods which had emotions, who intermingle and depict human emotions, where as in Judaism it is the single god , one major difference among these two civilisations was the social taboos which they have created like eating of pig meat^{viii} , issue of adultery to name few , the Ten Commandments became the philosophy,

I am Yahweh your God, who brought you up out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow yourself down to them, nor serve them, for I, Yahweh your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me, and showing loving kindness to thousands of those who love me and keep my commandments.

In Greek civilisation the cardinal principles are being debated and public as a society is being governed, there were over 150 constitutions in vogue, in which freedom of slaves was to the extent that ‘they do not give way’ was felt by Aristotle, a society created with no emotional attachment with children and rearing them specifically for the war was theorise by Socrates and ridiculed by Aristotle.

Philosophy, Theory and Logic; 500 BC-2000AD.

Word theory is derived from the Greek word 'to look at' 'to watch'² By 500 BC the social institutions have also developed with the passage of time, the concept of marriage, fidelity, death, distribution of property after death among children and wives are few of the social values which if not abided properly can end in termination of the very life on this very earth.³ Life is the most important and fundamental aspect of this whole complexity of existence, as long as the breath is flowing the person is better than the one who is not breathing at all and is termed as dead and this word dead, is the cornerstone, death means the body is beyond the realm of this universe and living people have no certainty about the events that will take place after death, thus our focus is on living and not on what will take place after death. The very first and perhaps the lone law which man derived was the 'that all living beings have to die sooner or later, there is no exception, neither wealth nor status can defy death, by itself, death will take place after a specified time or it can occur any moment without any pattern'. This hard reality and the randomization, without any warning, with no mercy, no rationality, makes the matter of life and death as the central strand of Social Theory. In this time of history, Structures have been created with precise details and rituals, where a wrong word or a misappropriate gesture at the ceremony may ruined the entire process, such were the Egyptian religious structur, where apart from the Pharaoh the priest was placed at the highest altar of civilization. Same was the case in Indus Valley where Brahmin had placed himself at the same level in which his counterpart was having in Nile.

Logic is the art of reasoning, it is something which is abstract and mind accepts it a priori, as 'all man are mortal, Socrates is a man so Socrates is mortal'^{ix} or putting it mathematically, if $A = B$, and $B = C$, then $A = C$. Logic is strongly based upon the history and here history means personal history, which a child has built up from his inception, thus for man brought up in North Waziristan and other in London, the killing of lover over adultery will have different logical outputs. Our computing system is based Logic and this is the major drawback of sociology based upon computing logic, as in it the cultural values which so strongly affects the logic does not play the decisive factor.

Republic and Politica.

Greek Civilisation is the base of Western philosophy and men like Socrates, Plato and Aristotle have played a key role in the defining of philosophy, politics and logic. From a Constructivist perspective, the Greek philosophy was meant for the Greek and not for the others or the slaves, it was a male chauvinist theory of the social life, yet the very basic theoretical framework for the very concept of state was fermented in Greece.

Aristotle wrote 'All men by nature desire to know'^x, from memory, experience is produced ...and experience seems pretty much like science and art, but really science and art comes to men

² Abdul A Said ed, *Theory of international Relations, the Crisi of relevance* {parentehall, NJ, 1968, p-43.

³ The number of people killed over property and women, give data reference. In Pakistan.

through experience...since we are seeking this knowledge we must inquire of what kind are the causes and the principles...evidently, we have to acquire knowledge of the original causes and causes are spoken in four senses^{xi}. Aristotle further stated that 'investigation of truth in one way hard, in another easy, an indication of this is found in the fact that no one is able to attain the truth adequately'.^{xii} In another masterpiece of work *Politica*^{xiii} Aristotle highlights the definition and structure of state and gave the examples of Sparta, Crete and Carthage, he also classified the constitutions especially between the Democracy and Oligarchy, Revolutions and its causes in general and in a particular among particular states and how it can be avoided and later he presented his ideal state, including the education system in Ideal state, he favoured Gymnastics and Music as the main subjects. Thus it can be seen that almost all of our present day research and theories are one way or the other related or taking their foundations from the Greek especially the Aristotle. To him every state was a community of some kind with a view to have some good. To Aristotle it was essential to break the compound of state and study its elements or least parts of the whole. An interesting factor was highlighted by Aristotle when he stated that among the barbarians there is no distinction made between the slaves and females. The concept of family is the fundamental in the Aristotle's philosophy. He highlights the concept of state as being founded on a family^{xiv}, families forming villages and villages becoming states. An ideal village is thus the one in which all families {children and grand children} are said to be 'suckled with the same milk'. Every family is ruled by the eldest 'each one gives law to his children and to his wives'^{xv}. State was a end, a blessing of nature, when several villages get united in a single complete community, ...state comes into existence...therefore state is a creation of nature and that man by nature is a political animal and he who by nature and not by mere accident is without a state, is either a bad man or above humanity: he is like the 'tribeless, lawless, heartless one.'^{xvi} And Homer denounces the natural outcast is forthwith a lover of war.

Aristotle stated the structure of the family, in which three distinct relationships exist structurally, the master-slave, husband-wife and lastly, father-children. To him, there were certain human who were born to be slaves and some were born to rule. On the subject of male-female relationship, Aristotle considered male as superior to female, tame animal is better off when ruled by the male, soul over body and rationality over the passion, inferior race must serve the superior, and this, Aristotle termed as Principle of Necessity.^{xvii} Long before Karl Marx, Aristotle highlighted and presented his Theory of Wealth-Getting. To him, wealth getting from the fruits and animals was a natural but breeding of money through usury 'the most hated sort...which makes a gain out of money itself and not from the natural object of it.'^{xviii}

In Aristotle theory, either within a state every member has all thing, all have nothing in common or somethings in common and some not. In this, the concept of Socrates as in Plato's republic, where citizens might conceivably have wives and children and property in common.^{xix} 'which is better our present condition or the proposed new order of society?' asked Socrates. As a commentary, Aristotle highlights that it is impracticable and further as it is not available in precise manner thus it cannot be interpreted. Another key point raised by Aristotle is that state is not only comprised of men but they all are different kinds.

Plato's^{xx} Republic have a special place in the overall development of western and later global political and philosophical spheres. Plato put forward the theories of education in which he stressed that the guardians should be free from all other work and merely concentrate on the education of the young. In a way, Plato raises the theory of Martial and moral generation, basing upon the hypothesis that 'sex should take place only among the men and women of equal and good moral values and less between couple of inferior stamp; where as the offspring of first couple be raised the later should be left to the nature'^{xxi}, Plato in his theory further highlights and stress that the idea; age

for a woman is twenty and for man is thirty to breed the children. In another theory, Plato brings forward the concept that political power within the community depends upon the possession of wealth.

Indus Valley a Militant Civilisation

The India's natural frontiers are well defined by the nature, in the **north** it is bounded by the Himalayas which run like a spinal cord from west to the east separating it from the China, the average elevation is almost 17500 feet and breadth is almost 150 miles, the world's highest mountain Mount Everest is located here and so are another ten peaks all above eight thousand meters, the eastern most such highest peak is Nanga Parbat. The Himalayas joins the Karakorum and Hindu Kush mountain ranges near Gilgit. Hindu Kush⁴ mountains and its subsidiaries like Sulaiman mountains separates Indus valley from the Iranian plateau which stretches almost from its base in the south to the extreme north and then this plateau runs towards the west descending down towards the Mesopotamian civilization, also in north west the Himalayas are separated by river Indus from the Karakorum and Hindu Kush mountain region,

Apart from Indus there are over a dozen of rivers which take birth in Himalayas the abode of snow, the first one after is Jhelum followed by Chenab, Ravi, Sutlej, Beas, Jumna and Ganges, these big rivers are joined by a number of tributaries, however there is one mark difference among them apart from the Jumna and the Ganges all the other rivers flow in a north-South direction and joins the Indus where as the **Jumna** and **Ganges** flow in a west-east direction.

Thus the valley, area whose water {River Gilgit, Chitral, Kabul, Swat, Kurram, Tochi, and Zhob River joins with the Indus River are thus part of Indus Valley and collectively makes it as Indus Civilisation, each valley having its own culture. It is in nature of society to march either upstream or downstream with the flow of water, in Indus Valley as the upstream weather is cold and harsh thus the climate compelled the migration and movement towards the downstream; it later evolved into seasonal migration

Evoloution of civilisation progressed on the basis of certain natural facts, first and foremost being the availability of fresh water as life's survival and progress without water have impact on the social theory.

The Greek civilisation and philosophy had its impact on the Indus valley as for over three hundred years the Greek ruled and governed the Indus valley, it all started with Alexander the Great's campaign in India 323 BC; Men like Alexander the Great, Firuz of Persia and Poros of Punjab, all three have generated theories with their action, thus theory not necessarily has to be in a mathematical or philosophical language but with action it can be expressed. Alexander at a young age set out to conquer the known world and to restore the Balance of Power with the Persia. In the process the very first military campaign spanning over four civilisation was initiated and the fact that numerical inferior Greeks were bale to destroy and penetrate as far as Libya gave birth to the military theory where numbers does not matter in the outcome of a battle or campaign. Firuz the Persian Emperor instead of fighting in the battlefield opted to escape and was chased by Alexander, Firuz was assassinated before he was captured. It is the Alexander's campaign in Indus Valley which gives

⁴ HinduKush name was adopted in 5th century A.D `due to the fact that many Hindu slaves died in crossing it. Greek called it Kaukasus

birth to the theory of ***Indus Valley being a Militant Valley***. In theories which are generated from the history the important thing is the repetition of the event in any form, Indus Valley had earlier reacted in similar manner when the Persian was considered lucky to survive with seven odd men, thus a repetition. Alexander was offered stiff resistance by almost all major towns of Indus valley including Swat, Bataour, Jhelum, Multan, Thatta and Mekran, sole exception being the Taxila whose ruler had in fact invited the Alexander and offered him an easy crossing over Indus.

Indus Civilization definitely infused the segments of the Greek civilization and culture as Greek remained in power for another three odd centuries. ***Theory of Non Violence*** was given by the Emperor Asoka, both by words and practical, this is the very first such social theory in the mankind history, whereas Greek had advocated the seclusion of the children for making them warrior, Asoka denounced violence as itself. Asoka was a sociologist in the fact that he saw the impact of violence which is generated in order to conquer the territory thereby consolidating the crown and power, yet this violence brings an overall misery in life of poor. Asoka erected pillars engraved with the laws and ideas. Thus two main philosophies emerged in Indus Valley, one following the nonviolence, it centered along Ganges and other being militant was in vogue in Indus Valley; over millenniums these two cardinal way of life have retained their identity in the sub-continent with India adopting the nonviolence and Pakistan having militancy culture.

Military Civilisation

The civilisations mentioned by Huntington and before him by Arnold Toynbee are based upon the geography, the very first institution which mankind evolved has to be either religion or military; it is no surprise in many passages of history, to find the both in one entity. The Egyptians had the Pharaohs and equivalent religious personalities.

The Egyptian religious traditions that has been deciphered from their seals highlights that they had a high priest who was responsible for all the ceremonies for the reason being that the ruling princes were too busy with the stage craft to have time to carry out these ceremonies to the perfection otherwise it was the princes in whom the divinity was placed, the chief priest was called Uribe and he would insist on the human cleanliness by washing. Each act of sacrifice contained an accompanying number of words whose sequence and harmony must be adhered

‘ one false note a single discord between the succession of gestures and the utterance of the sacramental words, any hesitation, any awkwardness in the accomplishment of the rite and sacrifice was vain’⁵

Thus a breed of professional priests emerged whose main task was to carry out these duties on behalf of the ruling class, the gods of Egypt were numerous they were rather a nation of gods they had gods for every part of their life, sun was a living god, their religious belief was based upon the idea that heat of sun fermented the soil of the Nile and from thee the creatures were born. There was a class system in Egypt, The priests were exempted from the military duty and also from certain taxes, they lived on the sacrificial meat and the milk offered by the commoners, they would carry out prediction for the rulers.

⁵ Issac Cory *Ancient Fragments of the Phoenicians, chaldeans, Egyptians, Persians, Indians and other writers*, {Pickering, London, 1832} pp-31-34, p-124

Strategic culture is a relatively new term and was first used in 70's to describe how nations react in different ways particularly highlighting response to war⁶. A strategic military culture is thus defined as an 'collective response of a nation to its security basing upon its geography, economy, demography, history, social culture, political values, ideology ,industrial strength and composition of armed forces'⁷.

Concept of military is synonym with concept of security, among Aryans, only Shastriya class was inducted into military which ranked second in protocol after the Brahmin or the religious class, the business and teaching class followed the Shastriyas , it was the lowest class the Shudars which were not allowed to be enrolled in military. On a different note, the shudars were part of the military as they were the only class which was destined to carry out the menial work, thus the disposal of dead animals and their waste, human waste disposal was another unavoidable work which no shastar would perform for the community thus these shudars were in army but not enrolled as soldier.

The concept of soldier or a warrior is thus engraved in civilisation and no civilisation is complete without the glory of its military, civilisations have progressed, developed and expanded on the strength of their military. Persian civilisation capitulated to the Greek civilisation not because of Aristotle, Plato or Socrates philosophy but by the Alexander's military in the battle field of Guademaal in 330 BC. Greek military later reached the banks of Oxus and then came down to Indua and finally met the last of Aryan civilisation at Hydappases , when Alexander defeated Porus on the east bank of the now River Jhelum

Clash of Religions; a Historical Fact

Judaism have its roots in Jerusalem {present day Israel and Palestine}, Christianity also have same attachment with the same place, it were Jews who were instrumental in the hanging of the Jesus Christ, on the ground of Jesus committing an act of blasphemy , and later when the Roman governor as per tradition put forward the names of prisoners including Jesus for clemency to the Jewish council ,they agitated and resultantly Jesus was hanged. From this point a religious enmity took its birth in which both religious adherents simply became enemy of each other, thus the ***Theory of Religious Intolerance*** took shape.. By the time Islam took its birth in the closeby geographical area {Mecca/ Medina}, the Roam empire had embraced the Christianity as the state religion , thus now it was a reverse of history whereas now Christians were secluding the Jews. It is apparent that for a religion to prosper it requires power and patronization of power, Judaism had the same in the past but having lost both they were relegated to second grade citizen. Islam did not had much of difference with the other two religion, theoretically it was a combination of both thus its followers had respect for the both scriptures and personalities. It was more than political events which drifted Islam away from the Judaism and brought it closer to Christianity. It was the expansion of the islam which brought the Roman Christian and Arab Muslims in the battlefield in which the Islam emerged victorious.

Period after the Greek civilization , with the advent of Christianity , soon concentrated onto the philosophical aspect of Christ Between 600-1600 AD, the world remained divided on the lines of religious intolerance, it was bi-polar world system on the lines of Islam and Christianity, spread and conversion of atheist was the chief purpose of the social life , common in both world. The religions also structurally divided into sect and apart from inter religion wars among Islam and Christianity in

⁶ Lawrence Sondhaus, *Strategic Culture and Ways of War* {New York;Routledge,2006}, p. 1.

⁷ Ibid,p.5.

the form of Crusades , there was Thirty Years of War in Europe in 1600-1630 fought on the sectarian rights among the Christians. Islam was also divided into two major sects namely Shai and Sunni , which bled the whole religion into two major variables, Theory and philosophy simply became Theology.

Sociology was infact theology, it all changed with the Galileo, and Copernicus , Galileo challenged the existing theory of the world and came up with the theory of earth revolving around the sun. Newton's laws of physics , advancement in the field of biology all left the classic philosophy or sociology in backwater. It was Auguste Comte who came up with the idea and theory of organizing the social science on the model of the natural science with an aim to be as useful to the society as the natural science is , also to establish the sociology on scientific model by incorporating the standards of scientific model.

Alberto Gentili⁸ an Italian, who had a doctor of law degree from Oxford {1552-1608}, wrote 'International Law as applied to War' raises the fundamental question of waging a war in the name of religion, in his opinion it {religion } should remain separate from war, same idea is promoted and believed by Aristotle who also kept war away from religion. Now both of these great philosophers have stated this in reference to their time. Gentili wrote it during the height of religious war mind-set in Europe, when Thirty Years War had engulfed the Europe in religious fervour, Gentili is refereeing to the Catholic –Protestant conflict. This view is ontological in perspective and restricted to that particular era.

Hugo Grotius a Dutch {1583-1645} was in favour of the war as the ultimate arbitration, he echoed the old values, the realist view , that it is not on the basis of the law, that men joins battle rather it is to enforce what they think is claim by the force of sword., Grotius exclaim ' when I am in arms , am I to think of laws'⁹ Grotius treated history with utmost respect , believing and stressing that it is important to understand the laws of nature

. The causes of war , in his opinion was mainly due to the instinct of self defence and that of property ' *you certainly are Romans ,who claim that your wars are so fortunate because they are just and pride yourself not so much on their outcome, in that you gain the victory as upon their beginnings, because you do not understand wars without causes*¹⁰.

Man by nature is timid and peaceful and at the least danger his first reaction is to flee, he only fights through the force of his habit and experience. Honour, interest, prejudice, and vengeance all those passions which make him brave. Danger and death are results of state of nature, there is no war between the man it is only between the states¹¹ wrote Jean-Jacques Rousseau {1712-1778}. Another philosophical view as expressed by Emmerich De Vattel {1714-1767} revolves around two principles, first one declares that 'regular war as regards its effects must be accounted just on both sides' and second principles govern whatever is permitted to one because of the state of war is also permissible to the other '¹². There exists two **models of state hood** , one known as Machiavellian model in which the sole aim is to

⁸ Forsyth M.G. Kelns ed., *The Theory of international Affairs selected texts from Gentili to traitschke*, , 1970, London, p-18

⁹ Ibid, p-. 62

¹⁰ Ibid, p-69

¹¹ M.G. Forsyth edited, *The theory of International Affairs selected texts from Gentili to Traitschke* {George Allen, London, 1970}, pp, 167-170.

¹² M.G. Forsyth edited, *The theory of International Affairs selected texts from Gentili to Traitschke* {George Allen, London, 1970}, p 110.

enhance the power of a state irrespective of morality the second is known as Stateman model in which due regard is given to the law, justice and fact that one course which affects the good of majority is the most suitable.¹³

Those wars are unjust which have been undertaken without cause, and just war is the war which is waged against those who have committed sin against the nature¹⁴. To Grotius, history is useful in two ways, one it provides illustration and other of being judgemental. Emmerich De Vattel, a Swiss {1714-1767} author of 'Laws of Nation', he is pioneer in introducing the much use term 'balance of power'. Laws of Nation which the Romans called 'Ingentium', to them these were the laws taught by the nature to all animals including man. National Law to Romans 'droitdes Gens' were established by the nations as in case of Romans it was emperor Justine, thus the supreme power or law making was in hands of the ruler. It was Hobbes who gave distinct thought to this Laws of nation, to him 'Natural law for men,' similarly 'natural law for nations' which implies that same punishments should be imposed on nations which are imposed on the man for violating the law.¹⁵

Jean Jacques Rousseau {1712-78} wrote in '*social contract*' his observations 'man is naturally peaceful and timid, at its least danger, his first action is to flee, he only fights through the force of his habit and experience. Honour, interest, prejudice, vengeance are those passions which makes him brave, danger and death are remote for him in state of nature'.¹⁶ Rousseau, commented on war, 'there si no war between man, it only exist between states'.¹⁷

History

History as a concept and term is a European perspective, a Greek creation. Like Epic poets the historians have been fascinated by the questions of origins, of first causes, which usually meant the founding of particular natural traditions....not from the start of dynasty but from the creation of the universe. The first law of history according to Cicero is to tell the truth and mix in nothing that was false like philosophy history concerned itself with questions of cause and effects, History is often regarded as form of memory, History has a pattern that could be explained^{xxii}.

ⁱ Old Testament {Bible} Birth, I-25. Also known as The First Book of Moses Called Genesis.

ⁱⁱ Sociology can be classified as general and special sociology, in general sociology includes biology and psychology, in special sociology, there are three sub division known as pure, applied and empirical sociology, for more see, Ferdinand Toennies, *On Sociology: Pure, Applied and Empirical, selected writings*, ed Werner Cahman and Rudolph Heberle { University of Chicago, 1961.

¹³ Stanely Hoffman, ed, *Contemporary Theory in International Relations* { Prentice, new Jersey, 1960} pp, 15-16

¹⁴ Ibid, p-73 {Hugo Grotius}.

¹⁵ M.G. Forsyth edited, *The theory of International Affairs selected texts from Gentili to Traitschke* {George Allen, London, 1970}, p 110.

¹⁶ Ibid, p-167

¹⁷ Ibid, p-170.

ⁱⁱⁱ World population in 2011 was estimated as 7 billion with Pakistan ranked No 6 with 166 million population "[World Demographics Profile 2011](#)". *Index Mundi*. Retrieved November 18, 2011. Almost 45% of world population believes in the theory of creation {Jews, Christians and Muslims} <http://redcresearch.ie/wp-content/uploads/2012/08/RED-C-press-release-Religion-and-Atheism-25-7-12.pdf>

^{iv} Charles Loomis , Zona Loomis. *Modern Social Theories selected American Writers*. {New York:Nostrad, 1961},p-2.

^v Apart from Aristotle, Thales, Anaximenes, Diogenes, Hippasus, Heraclitus, Empedocles, Anaxagoras are few of other Philosophers which Aristotle mentioned who contemplated the origin of the earth and its form. *Metaphysics*, p-696.

^{vi} The [Greek](#) *theoria* (θεωρία), from which the English word "[theory](#)" (and theatre) is derived, meant "contemplation, speculation, a looking at, things looked at", from *theorein*(θεωρεῖν) "to consider, speculate, look at", from *theoros* (θεωρός) "spectator", from *thea* (θεά) "a view" + *horan* (ὁρᾶν) "to see".^[5] It expressed the state of being a [spectator](#). Both Greek *θεωρία* and Latin *contemplatio* primarily meant looking at things, whether with the eyes or with the mind.^[6] Oxford Dictionary of the Christian Church (Oxford University Press 2005 [ISBN 978-0-19-280290-3](#)), article *contemplation, contemplative life*. In modern times *theoria* is sometimes treated as distinct from the meaning given to it in Christianity, linking the word not with contemplation but with speculation. [Boethius](#) (c. 480–524 or 525) translated the Greek word *theoria* into Latin, not as *contemplatio* but as *speculatio*, and *theoria* is taken to mean speculative philosophy.^[27] A distinction is made, more radical than in ancient philosophy, between *theoria* and *praxis*, theory and practice.^[28]

^{vii} Strong's Greek Dictionary 5385, <http://biblehub.com/greek/5385.htm>, "[Home : Oxford English Dictionary](#)". *oed.com*. "[Online Etymology Dictionary](#)". The definition of philosophy is: "1. orig., love of, or the search for, wisdom or knowledge 2. theory or logical analysis of the principles underlying conduct, thought, knowledge, and the nature of the universe". *Webster's New World Dictionary (Second College ed.)*. [Anthony Quinton](#) (1995). "The ethics of philosophical practice". In T. Honderich, ed. *The Oxford Companion to Philosophy*. Oxford University Press. p. 666. [ISBN 978-0-19-866132-0](#). Philosophy is rationally critical thinking, of a more or less [systematic](#) kind about the general nature of the world (metaphysics or theory of existence), the justification of belief (epistemology or theory of knowledge), and the conduct of life (ethics or theory of value). Each of the three elements in this list has a non-philosophical counterpart, from which it is distinguished by its explicitly rational and critical way of proceeding and by its systematic nature. Everyone has some general conception of the nature of the world in which they live and of their place in it. Metaphysics replaces the unargued assumptions embodied in such a conception with a rational and organized body of beliefs about the world as a whole. Everyone has occasion to doubt and question beliefs, their own or those of others, with more or less success and without any theory of what they are doing. Epistemology seeks by argument to make explicit the rules of correct belief formation. Everyone governs their conduct by directing it to desired or valued ends. Ethics, or moral philosophy, in its most inclusive sense, seeks to articulate, in rationally systematic form, the rules or principles involved.

^{viii} In the Genesis, there is incident where six children of a mother were burnt in oil and yet she refused to eat the pig meat. On adultery the punishment

^{ix} For detail , see Aristotle Complete Works, *Logic*

^x Aristotle, *Metaphysics, Book A {1}*, 980, p-689.

^{xi} The four causes which Aristotle highlighted are , Essence, for the 'Why' is reducible finally to the definition and ultimately 'why' is a cause and principle. Second, is the matter or substratum , third is the source of change and fourth is the cause opposed to change. *Metaphysics*, p-693.

^{xii} Aristotle, *Metaphysics*, p-712.

^{xiii} Translated by Benjamin Jowett.

^{xiv} Charondas called them as 'companions of cupboard', family is the association established by nature for the supply of men's everyday wants. *Politica*, p-1128.

^{xv} Aristotle has attributed this quotation to Homer , also Plato has also cited the same in his *Laws*, *Politica* ,p-1128.

^{xvi} *Politics*, p-1129.

^{xvii} Aristotle, *Politics*, book 1 chapter 4, p-1132.

^{xviii} Aristotle, *Politica*, Book, I, Chapter 10., p-1141.

^{xix} Plato. *Republic*. Translation Robin Waterfield. New York: Barnes & Noble, 1993. pp.423-462.

^{xx} Plato {427-347 BC, born into wealthy family grew up during the Peloponnesian Wars, he was student of Socrates {469-399} who was executed on charges of corrupting the young.

^{xxi} Plato *Republic chapter VII, Women Children and Warfare* , pp159-173.

^{xxii} Donald Kelly. *Faces of History, Historical inquiry from Herodotus to Herder*. {London: Yale university Press, 1998}, pp.8-21.